



COMMUNITY SERVICE

Volume XXXVII Number 6
November/December 1989
ISSN 0277-6189

NEWSLETTER

COMMUNITY SERVICE NEWSLETTER is published six times a year by Community Service, Inc. Our purpose is to promote the small community as a basic social institution involving organic units of economic, social and spiritual development.

Reciprocity Economics VS Exchange Economics

by William N. Ellis

We are so deeply immersed in the concept that economics, the distribution of products and service throughout society, must be based on exchange, that we cannot conceive of options which may be more humane, stable, and productive. But, historians such as Ivan Illich and anthropologists such as Dominique Temple are just beginning to rediscover the alternative to exchange economics. Temple calls it "reciprocity economics"; Illich says it is not economics. Rather than split the hairs of the definitional difference I accept Temple's terminology. What these scholars are recognizing from outside of modern EuroAmerican culture is a very different way of distributing goods and services. Understanding this, as understanding other, cultural concepts, would help us understand our own systems and hopefully design systems for the future which may better meet our human need.

Exchange economics depends on the trading of some thing for some other thing. Money is one of the things for which we exchange. An alternative to exchange is "reciprocity". To understand reciprocity economics, start by thinking of the economy within the family. Within the family we do not think (usually) in terms of exchange. The family

"lives on a common purse." If a member of the family needs shoes, shoes are bought. If clothes need to be washed they are washed. Meeting the needs of members of the family is the responsibility of all members of the family. Similar economic systems work in intentional communities and are even practiced by some of the social organizations of our society and among friends.

This "family economics" as practiced within (or beside) "exchange economics" is often termed "informal economics," for there is no keeping of accounts or formal recognition of the gift or the giving. We provide goods or services because we want to, in a sense of altruism. But in our history and in other cultures living today there is a formal gift-giving economy not based on altruism which is what we've called "reciprocity economics".

One important aspect of "reciprocity" is that it is the giving and not the gift that is important. People give to meet the needs of others. The score kept is on the degree to which the gift meets a need recognized by the community and the recipient. The gift gains prestige and community standing for the giver. This prestige or standing is the "money" of reciprocity economics. It does not.

stand for so many ounces of gold, pounds of wheat or hours of work. The prestige and standing gained by the giving or the doing is the measure, not the thing. The great hunter, weaver, gardener, or tool maker did not barter her or his skill or product but rather served the community by the work done or the product given. S/he gaining prestige by the quantity and quality of what s/he gave.

A second important aspect of "reciprocity" is that one's "wealth" is his or her prestige or standing in the community. One does not gain wealth by hoarding material goods, but by distributing them to others who need them more. One who has more than his neighbor or uses resources for his or her own betterment is considered a pariah. Hoarding or having more than your neighbor makes you "poor"; the community will take little interest in your needs. Your wealth or security depends upon how much you have given, how much you have recognized and met the needs of others. A Japanese ritualisation of this is in pouring drinks at a meal; you never pour for yourself, but you pour for your neighbor; he or she in turn is always watching your glass to be sure it is full; the better you do your job of filling the glasses of others, the more attention is paid to filling yours.

In the end, of course, the "wealthy" person is assured the good life because the more s/he has given the more s/he is owed. The more you look out for the well-being of others, the more they will look out for you.

The formalization of reciprocity economics is made in different ways in different cultures. The potlatch of the northwest coast Indians was one of formalization. Score was kept in oral history of the great potlatches in which goods were widely distributed to people for miles around. The name of the giver went down in history and the family benefited from their relationship for generations yet unborn. In Papua New Guinea highlands I have seen the string of pig bones in a small hut. Each one represented a great feast given by the host; each was a debt owed by the community and surrounding communities, assuring the family of good will and good life for years to come. In New Caledonia "Kanak Money," which represents

past giving by a person, is given to others much like our money; but it does not represent the things given, but the act of giving. In Ghana it is often hard to find eggs or other products on the exchange (money) market; they are held back for "dashing," giving to people who have done something good for you. Alaskan fishermen and whale hunters distribute their catches by a carefully prescribed formula, the best to the oldest and most honored (those who have given the most in the past), and the lesser-valued parts of the catch go to the hunter and crew which made the catch. The value, again, is in the giving, not the thing given nor the thing kept. Wealth or security is in the accumulation of good done, not material goods. (Illich points out that good and goods have the same meaning in the non-economics of the past.)

The benefits of "reciprocity" economics to a new civilization, as to the past ones, are many. Not least is the fact that materialism and consumerism are no longer main driving forces. "I want" is replaced by "s/he needs." One's own person is defined in terms of the needs of others and one's role in meeting them. Growth for the sake of growth is no longer the major economic driving force. One produces to the extent s/he recognizes the needs of others. here is a driving force for production because without producing and giving one cannot gain prestige and standing. But, production stops at "enoughness" for if there is no recognized need there is no purpose for producing.

Without the competition for things and the score-keeping of wealth based on accumulation, much of the pressure which creates sexism, nationalism, and racism is taken away. Exchange economics creates a fear of the other person, the different person. We see the blacks or women or other nationalities as a threat to our jobs and the things (money) we get through our work. We see other nations as a threat to our material well-being. If this concentration on material well-being is replaced by social well-being, much of the hate and fear inherent in exchange economics disappears. By replacing competition for things by competition for doing and giving, other people are looked upon as possible

sources for meeting my needs. Everyone in a reciprocity society produces for others in an exchange economy; what someone else gets is something I cannot have; I produce only to increase my hoard. Reciprocity is a win-win situation; the more anyone produces the more we all benefit.

If, then, we are to have a dialogue on a new future culture, reciprocity should be reconsidered. To date it seems that many alternative economists have proposed various alternatives within the exchange system. I think the facts are that most of us now working toward a new civilization, and probably most people, are working within an informal economy if not a reciprocity economy. Few of us are motivated simply by the desire to accumulate goods. But, in the exchange economy we must work, produce and accumulate for security; we are all slaves to the system.

The problem we face in shifting out of the current system is building or formalizing a "safety net" for those among us who are willing to forego the massing of material wealth, big cars, mansions, stocks and bonds, and the prestige of ownership, for a secure life in which they know that their basic needs will be met and their greater wants considered to the extent that all of society is able to meet them. Such a safety net is in place in many intentional communities which have already adopted reciprocity type economics. The safety net is almost in place in some of our churches and other social organizations which take care of their less fortunate members. In a future culture that safety net could be extended and not limited to the "less fortunate". In a small way we could start now by giving some of our surplus to members of society who are working for the good of society. For the longer term we must develop more formal mechanisms to make sure that those who work most for the betterment of society live the best life materially as well as psychologically.

Shifting from an exchange economy to a reciprocity economy is the major task for those interested in creating a world of peace and equity.

William Ellis is General Coordinator of Tranet magazine.

Kehillat Mishpakhot Making Idealism Work

by Ernest & Elaine Cohen

Dr. Ernest Cohen represented the Philadelphia Futurists at the Futures Conference: Human Services in the Twenty-First Century, organized by the Pennsylvania Department of Public Welfare. The symposium was held at Hershey, Pennsylvania on June 15 and 16, 1989. Dr. Cohen's talk emphasized the work of the Individual and Society Action Group, which met in 1985 through 1986. The purpose of this group was to explore possible culture patterns which would be in balance with the resources of Planet Earth, utilize appropriate modern technology, and provide a better life for members. The consensus was that further experiments in applied social dynamics were required in order to plan human society on a scientific basis. Building on the Individual and Society Action Group's study, Dr. Cohen with his wife Elaine, organized the Family-Community Movement to carry on this work. About a dozen Delaware County families have joined together in Kehillat Mishpakhot (Making Idealism Work) in order to apply Judaism to form an ecologically better community and a more satisfying way of life.

Dr. Cohen also presented a paper on this project at FutureView, the National Convention of the World Future Society, held in Washington, D.C., from July 16 to July 21, 1989. At this forum, Ernest and Elaine Cohen went into the history of the Family-Community Movement and its first experimental community, Kehillat Mishpakhot (Community of Families, in Hebrew). They covered the activities of the community in its first year, and plans for the Jewish Family School, to start in the fall of 1989. Aspects of the Kehillat Mishpakhot project were also presented at the National Havurah Committee Mid-Atlantic regional retreat earlier this month.

For more information contact Ernest & Elaine Cohen, 525 Midvale Avenue, Upper Darby, PA 19082; 215/352-2689.



Conference Report 1989

by John Blakelock

Is a massive depression among the developed nations the only roadblock that can halt our headlong rush toward environmental collapse? Is the movement toward organic farming a spiritual calling, with roots deep in Native American traditions? Can we shift our economy to one which places a greater emphasis on repairing our possessions, rather than simply pitching them when they break down in order to keep the factories running at capacity?

These were some of the questions considered during the Community Service conference, "Building the Regenerative Community," held this October in Yellow Springs. A group of villagers and people from points as distant as California, Georgia and Massachusetts--fluctuating in size from 35 to 55--attended.

In his keynote address Larry Martin, the General Coordinator of The Other Economic Summit, described the "Economic Dimension of Waste." "Our economy," he said, "is designed to facilitate the rapid passage of raw materials from mines to dumps." Through the "value-added fix" wood pulp is turned into paper--then thrown away; iron ore is made into automobiles, employing thousands and keeping the smokestack industries running, before the cars break down and are dumped.

Martin spoke of the "Gross National Waste Product" as being at the very center of our economy, vital to the gainful employment of our population, without which there would be economic collapse, unless we can find some alternative.

"Everything on this planet is a closed loop," Martin said, "but we don't treat it as such." We impose a linear model on it--cradle to grave--"convenience, disposability is the thing."

He remembered, as a child, watching his father repair a toaster. He was able to purchase a new element, took the toaster apart on the kitchen table, and voila, fixed it. My toaster broke recently, and there was no way to even get it apart." He described a similar experience with a washer that was on the

fritz. He was told it would cost almost as much to fix it as to buy a new one. "After three years we had to throw it away--it was not designed to be repaired--and a washer is a bulky item, one representing a tremendous investment of fossil fuels and raw materials. In the long run, it's really un-economical."

Martin even questioned the environmentally hallowed ground of recycling, wondering whether dedicated volunteers were helping "environmental rapists" maintain their addiction to cheap raw materials. He spoke of mandatory recycling recently implemented in Washington, D.C. "There's no market for the newsprint, so it's being dumped in a hole next to the incinerator."

We can create industries that can use paper pulp. "Even if we just take a few steps such as baling or de-inking our collected paper--the value of it goes up dramatically." It isn't enough to put separated recyclables out on the curb, "we must bring them back into our homes, by purchasing products made from them." We must nationally restructure incentives like forestry subsidies which our government provides, which basically maintain the illusion that virgin wood pulp is cheaper to turn into paper than old newspapers. Recycling has three components: collection, processing, and ultimately, reuse.

Liz Cook, of Friends of the Earth, spoke on ozone depletion and global warming. "These are," she explained, "two pollution problems which overlap. The greenhouse effect, smog and acid rain take place in the troposphere --the layer of air where all life exists and which stretches up to a height of about twelve miles. Ozone depletion is occurring high up in the stratosphere, at an altitude of about thirty miles."

"The stratosphere, and the ozone layer, first entered the national consciousness as something fragile, in need of protection back in the sixties, with the battle over the Super Sonic Transport.... We won that battle--we defeated the SST. And we had another victory in 1978 with the banning of CFCs as aerosol propellants. But, since then, we've developed new uses for chlorofluorocarbons and we are now pumping more of them into the atmosphere than ever."

Chlorofluorocarbons are a ubiquitous substance which is used in everything from air-conditioning and refrigeration to soft and rigid foam. These molecules are extremely stable--which is why they replaced ammonia in refrigeration--so that they remain intact through the ten-year journey they make as they float up to the stratosphere.

Once there, sunlight frees the chlorine atom, which becomes a sort of ecological pac-man, devouring massive quantities of ozone, the protective layer which shields us from the sun's deadly ultraviolet rays. One hundred thousand molecules of ozone can be destroyed by one chlorine atom.

Ernest Morgan told of a friend who had visited Antarctica recently: "He's a scientist who studies ocean plankton, and he said the plankton populations in that area have already been severely reduced by the increased ultraviolet radiation."

"And plankton," said Cook, "are at the base of the food chain. They are eaten by krill, which feed the fish." The loss of phytoplankton makes the greenhouse effect worse, as they are the primary consumers of CO2 and producers of the oxygen we breathe. Global warming is caused by an accumulation of CO2 and other gases in the lower atmosphere. These gases act as an insulating blanket, trapping the infrared heat of the sun, preventing it from radiating back out into space.

But fossil fuel consumption and the destruction of rain forests are pumping too much carbon dioxide into the atmosphere, "more than in the past hundred thousand years," threatening food crops: "We'll see the corn belt moving northward, desertification in the interior." Sea levels will rise as the polar ice caps melt, "threatening most of the world's population which lives in coastal areas." Tropical storms will be more numerous and more intense.

At Liz's workshop Saturday afternoon, we brainstormed ways to fight this dual environmental threat: plant trees, recycle the CFCs when auto air conditioners are recharged, or do without them entirely, convert refrigerators to use the safer HCFCs, drive less, use less electricity, use white bead board styrofoam which is not manufactured with CFCs.

Ron Shegda's speech focused on building a regenerative economy through an emphasis on repair and reuse. He said we must focus on building our local economies and encourage a diversity of small businesses--move away from the mall/supermarket complex, which has resulted in the loss of mom & pop stores in most small towns. His theme recalled Larry Martin's keynote remark, "When we go to the mall to buy something instead of buying it in town, we kill a little piece of our community."

Shegda offered repair and maintenance as a way to help the homeless, youth, and recovering drug addicts. He envisions "repair malls" set up in abandoned factories where one could bring basically anything to be fixed. A community center bustling with skilled people--young and old, families--a social center that as it fixed appliances and pulled them from the waste stream also repaired the starving hearts of our small towns and inner cities.

Dick Hogan introduced us to permaculture. "We must learn to work with the land. We must cultivate a set of design skills, use our resources and cleverness to get back to a natural order, through organic gardening and farming, energy-efficient and environmentally benign housing design, environmental activism, and repair. We need to use composting toilets, solar and wind power. We must listen to the land, to the deep centeredness of each individual."

"Think of the environmental cost of a house, the trees that had to die for it to be constructed. Better to buy an old house and repair it.... You must reach out mentally and become aware of the true cost of anything you do or buy."

The meeting concluded Saturday evening with a panel featuring the conference speakers and Ernest Morgan.

Editor's note: This conference report will be continued next month because we want space to present more book reviews than usual. Because of the season and ecological concerns, we are presenting reviews of children's books and a magazine particularly aimed at helping children understand global and regional ecological problems.

Skipping Stones

by Arun N. Toke, Publication Manager

Skipping Stones is a nonprofit, multi-ethnic, children's magazine. With this publication, we wish to encourage cultural and linguistic diversity and an understanding of the ecological web that contains us.

Skipping Stones was conceived in 1986 at an international conference in India where parents, educators and teachers gathered to discuss education for peace.

We believe that Skipping Stones serves as an excellent educational tool. As educators ourselves, we believe that the best teaching leads to self-sufficiency. Our journal presents material actively, encouraging readers to respond, question, offer ideas and participate in suggested activities. Skipping Stones is primarily a place for children of diverse backgrounds to share their particular experiences and expressions. Our goal is to reach children around the world, in economically disadvantaged as well as privileged families, including underrepresented and special populations within North America.

Spreading the word about Skipping Stones is crucial as we currently subsist solely on subscriptions and small donations. Also, we do not advertise commercial products and we use recycled paper which, although ecologically efficient, is more expensive. In addition, we offer free or reduced-rate subscriptions to low-income and Third-World children.

We hope you choose to order a few subscriptions of Skipping Stones (US \$15/year) for your young friends or classrooms. We offer a reduced rate of \$12.00/year for five subscriptions or more. We'd appreciate if you give a gift subscription to your town library.

We further wish to encourage young children to submit their art and writings. For a sample copy write to: Skipping Stones, c/o Aprovecho Institute, 80574 Hazelton Road, Cottage Grove, OR 97424; 503/942-9434.



Book Reviews

Simple Living Investments by Michael Phillips and Catherine Campbell. Published by Clear Glass Publishing, 1988, Second Edition, 58 pp. Available from Community Service for \$7 postpaid.

John W. Blakelock

"True thrift is always to spend on the higher plane; to invest and invest with keener avarice that he may spend in spiritual creation and not in augmenting animal existence."

This quote from Ralph Waldo Emerson sums up the philosophy of this book. The title led me initially to conclude that the book would be a list of alternative mutual funds. Not so. I would describe the message of the book as being: "If you want to invest in a satisfying future, live simply now."

Unfortunately, by the time most people choose to worry about their future they are already so hardened in their ways that they would not be able to benefit from the tips in this book. And that's too bad, because here in Yellow Springs I see many seniors exhibiting the relaxed, non-judgmental lifestyle that really is the key to aging gracefully and living worth-while lives.

One of the most pleasing stories the authors tell is of a band of retired wanderers they encountered beside a lake in the mountains of northern Idaho. These people had sold most of their belongings and lived in trailers and on their monthly social security checks. Grouped around a large fire, amid the blaring of multiple radios tuned to the same station, these oldsters sat back roasting the fish they'd caught that day and telling tales from their diverse paths.

I would venture that we are in the heyday of the senior citizen, that when I get to be old, when there are two retired people for every one working, things will be a lot tighter.

Which is precisely the reason people should invest in the calm wisdom expressed in this book. Especially all the middle-aged hippies

who shed their colorful clothes and alternative lifestyles as if that whole painful birthing process called the sixties was nothing more than a fad.

Short and painless to read, the husband and wife authors, nonetheless, touch on the whole range of concerns that face or will face all of us, from health and fitness to friendships, to home-ownership versus rental, to social security to annuities, in language that's easy to understand.

They even provide a brief history of the simple living movement, which they trace back to the original colonists.

So read the book, whether you're retired or even if you think that you don't have to worry about that yet.

Holiday Gifts That Can Light A Mind

Excerpts from an article of this title and reviews by different authors which appeared in Environmental Action, November/December 1988 issue. Used with permission.

The holiday season is upon us again, and with it that age-old dilemma. Where can we find gifts that reflect our values, rather than the latest whims of Madison Avenue?

With children, barraged as they are by spin-off toys from their favorite T.V. cartoon, this dilemma can become particularly acute. Many of us have spent much time searching for gifts that will both promote environmental sensitivity and capture the attention and imagination of our children.

Wooden building blocks are always a favorite with kids (buying them can help to fight the plastic explosion). Magnifying glasses and microscopes can awaken children to the wondrous complexity of the world around them. Child-sized binoculars are now available for exploring nature. Bausch and Lomb has a "Weather Kit," with which kids can learn about air-pressure, wind speed and humidity.

But if you want to have fun with your kid, and instill environmental values at the same time, there's nothing like a good book. Several EA staff members got together and came

Some of the bitterer types will denigrate the philosophy of the authors, will call them naive, will say that the rigors of life breed pessimism. I say no, that the whole point of doing this dance of life is to remain above the fray, to realize that one's personal problems often don't amount to a hill of beans, that the goddess laughs with all of us and we might as well revel in the joy of the drama.

Editor's note: When I read this little book I was impressed with how close Phillips' and Campbell's philosophy of life is to that of Arthur Morgan as expressed in The Long Road and other of his writings. The simple lifestyle is to enable one to "follow one's bliss" as Joseph Campbell and Bill Moyers would say, rather than to be caught up in the rat race and be afraid to follow one's highest light for fear of penury.

up with a list of favorites, some of which are described here. We hope they will provide inspiration in your search. Happy holidays.

* * *

THE LORAX by Dr. Seuss. ©1971. Random House, New York, \$8.95, cloth.

Morgan Gopnik

The Lorax is classic Dr. Seuss: bright colorful pages filled with strange plants and animals accompanying a story in jumping, crazy rhymes where most of the words are made-up. And like many Dr. Seuss stories, this one has a moral summed up on the second-to-last page:

"Unless someone like you
cares a whole awful lot,
nothing is going to get better.
It's not."

The book starts out in a gray, desolate place where a little boy has asked the "old Once-ler" to tell his story. The reminiscence begins, you turn the page, and are suddenly in a bright, colorful world "way back in the days when the grass was still green and the pond was still wet and the clouds were still clean." I don't know any kids who don't catch their breath the first time they see this transformation...

In many ways this book is an environmentalist parent's dream. It's easy to tell the good guys from the bad. Its main weakness for an older reader is the lack of subtlety in style and substance. After a certain age, kids get suspicious of obvious moral lessons.

Younger children love the pictures, the funny animals and the scolding Lorax. As they start to think about concepts of right and wrong they understand that it's "bad" for the Once-ler to make such a big mess... When they are a little older this book acts as a good starting point for discussing the complexities of environmental and related economic issues.

* * *

CHADWICK THE CRAB and CHADWICK AND THE GARPLE-GRUNGEN both by Priscilla Cummings. ©1986; ©1987. Tidewater Publishers, \$5.95; \$6.95.

Drusilla Schmidt-Perkins

Even children who live far from the wonders of the Chesapeake Bay are sure to be captivated by the adventures of Chadwick, a very handsome crab. Priscilla Cummings introduces the wildlife of the bay through characters like Belly Jean (a very shy flounder); Dr. Mallard (the old quack) and Hector Spector (an indecisive jellyfish).

Creatures in these books are drawn in human clothes, but their descriptions are true to the animals' traits. Take for example Matilda, a fussy old egret: "Why, she didn't even like to get her feet wet and when she walked through the marsh she picked up her dainty, long legs high out of the water."

In Chadwick the Crab, Chadwick schemes to avoid the blue crabs' annual migration to the bottom of the bay for winter--a hibernating season that he finds highly boring. In the process, the reader learns about the crabbing industry, what other creatures do over the cold months, and about the very special habitat beneath the surface of the Chesapeake.

In Chadwick and the Garplegrungen, the bay creatures are pitted against a deadly pollutant. This adventure teaches the importance of the bay grasses as well as the role the government and citizens can play in the fight to clean up the bay.

Both books are beautifully illustrated by A. R. Cohen.

PROFESSOR NOAH'S SPACESHIP by Brian Wildsmith. ©1980. Oxford University Press, Oxford, England, \$4.95.

Morgan Gopnik

A man called Professor Noah saves all the animals from destruction by taking them aboard his spaceship for 40 days and 40 nights until they can return to a renewed earth. In their absence there has been a lot of rain.

In this Wildsmith version of the Noah story the destruction of the earth is not caused by an angry God but by thoughtless humans who are polluting and burning the mythical "forest" in which the animals live. And the earth's renewal is accomplished not by washing evil away, but by going backwards in time to give the animals a second chance to protect their world.

Professor Noah's Spaceship is a simple story with a compelling, environmental message. What I really love about this book are the beautiful, intricate illustrations--a combination of ink, water-color, and what looks like collage. They are worth lingering over, alone or with a child. My son and I had a great time finding and naming all the animals and discussing the intricacies of Professor Noah's wild spaceship.

I can't decide what ages this book is intended for. The full-page, colorful pictures and short text make it suitable for young children. But they may not understand many of the words ("robots," "pollution") and more abstract concepts (time travel). The biblical references could only be caught by an older child, but they might find the format too unsophisticated. Perhaps it is one of those books that is intended to be read by an adult or older child to a little one so that both can appreciate the story at their own level and still enjoy the togetherness of reading aloud.

SAVE THE EARTH! AN ECOLOGY HANDBOOK FOR KIDS by Betty Miles, illustrated by Claire A. Nivola. ©1974. Alfred A. Knopf.

Drusilla Schmidt-Perkins

An oldie but goodie. This handbook is an extraordinary introduction for children not only to environmental problems but also to the responsibilities each individual has to

the environment. In her introduction, Betty Miles explains, "Learning about the problems, and inventing solutions, is one step toward saving the earth. The next step is working hard to make the solutions happen."

Kids seem to have a natural concern for the environment. Save the Earth gives kids the tools to move from concern to action and lets them know they can make a difference.

The book is divided into four sections: Land, Air, Water and "How To Do It." The first three sections provide information about problems in each area and suggest "projects" to help understand them. The land section, for example, discusses various pressures on the land like increased development and landfills and tells kids how to plan their own town and discover how much trash is produced just from groceries.

The most exciting chapter is the final one--How To Do It. This covers everything from how to hold a press conference, to setting up a block association. The section on writing letters to the mayor or Congress and how to interpret their letters back to you is particularly effective. This book is a wonderful introduction for adults too.

Because of the book's age some parts are dated. The section on land, for example, talks positively about landfills, and fails to address their impact on groundwater. The majority of the book, though, has survived the 14 years well. That in itself is a very sad comment.

Perhaps the author has the right idea. Adults haven't solved environmental woes, so empower children. After all, they will inherit our failures.

* * *

JULIE OF THE WOLVES by Jean Craighead George. ©1972. Harper and Row, \$2.95.

Meg Nagel

This Newberry Award winner is more than an adventure story. The problems Miyax faces illustrate painful issues the industrial world has created for native peoples and for all of us.

In the first part of the story Miyax (her English name is Julie) is lost and desperate

for food. But she is not helpless. Before she was sent to school, her father taught her many of the old Eskimo ways. Little by little she recalls his teachings, and as she does, our admiration grows for their cleverness, perceptiveness and wisdom.

Miyax makes herself a shelter near a wolf den in the hope that she can make the wolves adopt her. Eventually she learns how to approach the pack leader, and become accepted as an honorary pup. While the wolves provide Miyax with food and companionship, this is not a Jungle Book of the North. These wolves seem like dogs; they don't speak English.

Miyax watches the weather, knowing that in the fall the wolves will abandon their den to live a nomadic life, and she will be on her own...She worries about people killing wolves not only because of her attachment to them, but because she knows that "when the wolves are gone there will be too many caribou grazing the grass and the lemmings will starve. Without lemmings the foxes and birds and weasels will die. Their passing will end smaller lives upon which even man depends, and the top of the world will pass into silence."

In the book's second section we learn about Miyax's life leading up to her predicament and about the confusing cultural changes the Eskimos have been subjected to in the last century. Miyax is taken to an American school in Point Barrow, Alaska, after living a traditional life in a hunting camp as a child. There, she enjoys learning to speak and read English, but she is also taught an ambivalence about her heritage. Shortly after she arrives at the school, she throws out her i'noGo talisman, because Americanized Eskimo students taunt her. Married at 13, a violent exchange with her husband (a dull-witted boy) sets her off on her voyage.

In this light, we begin to see Miyax's journey from the school, through the winter tundra and to a reunion with the father she thought was dead as a journey back to valuing her heritage.





Readers Write

ABOUT MANAS

How very kind and thoughtful of you to send me the piece on Manas and Henry Geiger written by Jonathan Rowe of Christian Science Monitor. I can understand so well what Jonathan Rowe means when he describes the effect that Manas had on its readers. I am writing to him as well as to the Utne Reader. Somehow or other it is impossible to think that Manas is no more when one thinks of the number of readers who must be affected in the same way as Jonathan and myself. My grateful thanks to you.

Madeline Williams, B. C., Canada

ABOUT COMMUNITY

Here's my renewal of membership. I teach Peace Studies here at Warren Wilson College.

My Freshman Seminar is entitled "Community In Global Perspectives" and we use much of your material--the newsletter articles, Arthur Morgan's The Community of the Future, we visit Celo for a day and will interview Ernest Morgan, etc. Thank you for all you continue to do to keep the community network alive.

Doug Bartlett, Swannanoa, North Carolina

ABOUT THE NEWSLETTER

I just today received my first Community Service Newsletter, great reading. The article about the Athens, Ohio SDSC project was most interesting. I've already written for more information. Could you send the address of the Sunflower Farm Community mentioned in the article?

My wife and I would like to know who does the silhouette art in your newsletter and where do they get their ideas? "Beautiful".

The back issues of the Newsletter have been great reading. I noticed in the Nov./Dec. issues a memo about a "Members Directory"; will there be one offered this year?

Yellow Springs sounds like a wonderful place to live!

Hank Nadu, Lancaster Pennsylvania

I enjoy the newsletter so much and have been sharing it with friends here. I am really involved in Earth Day 1990 Celebration plans and am, at this point, coordinator of activities in Western Mass. I called together an ad hoc committee this past March for Earth Day 1989, and we had 33 groups on the town common on April 22nd, and good turnout in spite of the cold, wind, and even a bit of snow!

I am also working with the local rain forest action group, and trying to get an environmental newsletter started for the Comm. Valley of W. Mass, maybe including So. Vermont.

I do hope to take time off in October to be at the Community Service Conference.

Leslie Giffen, Amherst, Massachusetts



Announcements

CORRECTION

The Self-Directed Small Communities article which appeared in our Sept/Oct Newsletter was apparently written by Bruce Sabel, founder of Sunflower Farm. His address is Route 1, Box 90, Amesville, OH 45711, rather than the box number he gave at the end of his article.

HEALING THE EARTH--LIVING AS IF THE EARTH MATTERS with Thomas Berry

A public forum and two seminars will be given on November 17-19 on "how our cultural values affect the environment." For locations and costs contact Jim Schenk, Imago, 553 Enright Avenue, Cincinnati, OH 45205; 513/921-1932.

RECYCLED PAPER

By choosing recycled paper you will help to promote a clean environment and a sustainable society. For a copy of Earth Care's free catalog, write: Earth Care Paper Co., 325 Beech Lane, Dept. 168, Harbor Springs, MI 49740 or call (616)526-7003.

MEMBERS DIRECTORY

The time is once again approaching to update the Community Service Members Directory. This Directory serves as a networking tool for interested members to find like-minded people with whom to correspond, collaborate, visit, etc. If you would like to be included in this

Directory, please send us your name, address and a brief description of your occupation, skills and interests. Phone number is optional. For those of you who are already on the Directory, this is your chance to amend your listing. The deadline for changes or additions is December 31, 1989.

MEMBERSHIP RENEWAL

If there is an '89 above your name on the mailing label, your membership in Community Service has expired. We hope this was just an oversight on your part and that you want to continue to support our work and to receive our NEWSLETTER six times a year. If we have not heard from you by the end of December, this will be the last NEWSLETTER you will receive on a regular basis. Please send your tax-deductible contribution of \$20 or more in today. We are still happy to accept contributions of less, as we understand this may be necessary in some instances. We also need and welcome larger amounts from those in a position to give more. All gifts are tax-deductible and much appreciated.



Community Service Newsletter is published bi-monthly by Community Service, Inc.
114 E. Whiteman St.
P. O. Box 243
Yellow Springs, OH 45387
513/767-2161 or 767-1461

Staff

Jane Morgan.....Editor
Carol Hill.....

Trustees

Phyllis Cannon, Jim & Cyndde Deweese,
Helen Dunham, Victor Eyth, Theresa Fallon,
Lance Grolla, Agnes Grulow, Cecil Holland,
John & Barbara Holt, Ernest Morgan, Gerard
Poortinga, John Sakas, Tim Sontag, Rod
Wright.

Membership

Membership is a means of supporting and sharing the work of community Service. The basic \$20 annual membership contribution includes a subscription to our bi-monthly NEWSLETTER and 10% off Community Service-published literature. Larger contributions are always needed, however, and smaller ones will be gladly accepted. Community Service is a nonprofit corporation which depends on contributions and the sale of literature to fund its work so that it can offer its services to those who need them. All contributions are appreciated, needed and tax deductible. Due to added postage costs, overseas membership is \$25 in U.S. currency.

Have Your Friends Seen The Newsletter?

Please send the names and addresses of your friends who might enjoy receiving a sample NEWSLETTER and booklist. (If you wish specific issues sent, please send \$1.00 per copy.)

Editor's Note

We welcome letters to the editor (under 300 words) and articles (700-2000 words) about any notable communities or people who are improving the quality of life in their communities. Please enclose a self-addressed, stamped envelope if you wish the article returned. The only compensation we can offer is the satisfaction of seeing your words in print and knowing you have helped spread encouraging and/or educational information.

Editor's Note #2

We occasionally exchange our mailing list with a group with similar purposes such as the Arthur Morgan School at Celo or Communities Magazine. If you do not wish us to give your name to anyone, please let us know.

Address Changes

If there is an error on your mailing label, please send the old label and any corrections to us promptly. It increases our cost greatly if the Post Office notifies us of moves, not to mention that we like hearing from our members and friends!

Consultation

Community Service makes no set charge for formal or informal consultation. Customarily, we ask for a contribution at a rate equal to the client's hourly earnings.

Contents

RECIPROCITY ECONOMICS VS EXCHANGE ECONOMICS.....	William N. Ellis.....	1
KEHILLAT MISHPAKHOT: MAKING IDEALISM WORK.....	Ernest & Elaine Cohen...	3
CONFERENCE REPORT 1989.....	John Blakelock.....	4
SKIPPING STONES.....	Arun N. Toke.....	6
BOOK REVIEW: <u>Simple Living Investments</u> by Michael Phillips.....	John Blakelock.....	6
HOLIDAY GIFTS THAT CAN LIGHT A MIND.....		7
READERS WRITE.....		10
ANNOUNCEMENTS.....		10



"Paper cut and lettering by Jody Richards"

You can tell when your Community Service membership expires by looking at the month and year in the upper left corner of your mailing label. Please renew your membership now if it has expired or will expire before 12/89. The minimum membership contribution is \$20 per year. We do not send individual reminders to renew.

Community Service Inc.
P.O. Box 243
Yellow Springs, OH 45387

Address Correction Requested

Non-Profit Org. U. S. Postage PAID Yellow Springs, Ohio 45387 Permit No. 51
--